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Germanised as *Analekten* (Wolf's *Litterarische Analekten* should be familiar to the reader), that this form is interpreted in Sanders's Dictionary by *Lesefrüchte*, and that the well-known author of the *Analecta Euripidea* has also published certain philological crumbs under the title *Lesefrüchte*.

MORTIMER LAMSON EARLE

On Scholars and Scholarship

Time was when every scholar was a *clericus*, and it is only necessary to accompany Chaucer's pilgrims to Canterbury to feel how greatly they were *one*. In Italy, indeed, even a little before, men had begun to separate much more, and the Humanists took upon themselves this name, an apology not less than a defiance of the *homines religiosi*. It is very curious to see how the Italian scholars of the fifteenth century, reared entirely on Classicism as they were, joyously rose upward and felt in themselves a superiority not only to scholasticism, but to all forms of traditional and transmitted learning and learned professions. Burckhardt, Voigt, Symonds have spent much labor and sympathy in delineating and tracing this matter, but Valla, Petrarca and the rest are largely preserved for us. Our own time has University professorships for *some* scholars. Almost all of them are teachers in fact, in higher schools. Much is heard of original research also, but still the scholar in this our own generation is in doleful, in evil case. It is not the fact that, since Bacon's *Novum Organon* men have learned to study the phenomena of matter and of material life through experiment—which pushed Classicism into the shade. No, in the present time the scholar—the student of literature and of the nobler literary manifestations of humanity at large—the scholar I say has to define and sharply grave the lines of his own domicile and defend his right of being.—First of all we must recognize the mutations in scholarship, adopting one of Aristotle's categories that of *pros ti: relatively*. Classical scholarship has long since Petrarca ceased to be the staple or the Lion's portion of academic pursuits. On the other hand mere *remoteness* has come greatly to be taken for an essence of scholarship: as though the smaller the practical concern of the subject matter of the given literature or shred of literature—prac-

tical concern to our actual present lives I mean—the greater the scholarship of those men who gained a closer vision of this remoteness. I, for my part, have spent a very great, perhaps the greater, part of my life in the more exact determination of minutiae of classical tradition. But all this, as in the case of hundreds of others, was dealing with an aftermath. What I value, however, is a fairly true and ever ready faculty of rapid reading. One may labor to determine the modication of the Zeus-conception as between Homer and Hesiod, speculate as to the origin of Sapphic or Alcaic rhythms, on the colloquialisms in Cicero's letters, on the range of Plutarch's direct and indirect reading, on the conscious recrudescence of paganism in Neoplatonism, the slow rise of syntactical consciousness in earlier Latin, and the paratactical type of Plautine syntax, the development of the Roman law from the Twelve Tables and the civil practice of the Latin Peasants to the codification of Justinian. Intrinsically these things are not more scholarly than studies in the Italian sonnet, in the rise of the novel, or the influence of the English Deists on the German Classics, or Kipling's delineation of Tommy Atkins in the tropics or elsewhere.

Technically perhaps there is no great difference. And still there is a great difference, because the others came earlier and dealt with the fundamental interests of man earlier, and were of course vastly more original than our forms of utterance possibly can be.

As for the personality of scholars apart from the common requisites of infinite patience and industry, "Where, in the history of human civilization is contentiousness and vanity more strikingly exemplified"? As when Bentley had his lifelong feud with the Fellows of Trinity College, Cambridge, or when Scaliger gloried in the ancestral della Scala of Verona, or when Bonn seemed to become too small to hold both Ritschi and Jahn. The morbid sensitiveness which is often begotten by the intensity of the "theoretical" life is a familiar phenomenon, and every fair and unprejudiced mind cannot but subscribe to the valuation in Stoic Ethics when these thinkers assigned a higher place to the virtues of action than to those of knowledge and intellectualism.

To proceed to another matter of urgent interest: We have, in the main, drawn far away from the ideals and the practice of the Renaissance with its canon of imitation and practical reproduction, and Bembinus and Erasmus would find no admiring public in our own generation. But our academic practice of urging young men to premature specialization has been and is still very deleterious

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to wide personal reading. I have observed how often a man has turned the same tiny crank from his Ph D production onward—a weariness of soul to his fellow scholars. The amount of vicarious knowledge in our day is enormous. The knowledge of points, views and critiques of others as a very poor substitute for first hand and direct reading is one of the characteristics of our own time. I have urged (in the *Neue Jahrbucher*, 1902) that the time is approaching when academic degrees of the higher order should be held out to that great and fundamental form of scholarship, i e. of wide and exhaustive reading, with a consciousness and sympathy as nearly as possible approximated to that of the first and original readers.

But the greatest achievement is to attain a close vision of the uncommon souls and minds revealed in uncommon literature, with absolute avoidance of hero worship and Aureola, leaving the soul sober and sane, without the absurd elevation of the common clay and the microscopical prattle and threshing of the perishable littlenesses which abound in every life story, and without the absurd axiom that genius is not subject to moral law. I do not at all believe in the Pantheistic much-quoted dictum of Hegel's "*Die Weltgeschichte ist das Weltgericht*", and millions of obscure souls live and will live, whose conscience and conduct have fallen under the sway of moral law, and whose inner experiences have been intertwined with the essence of human truth, although they have left nothing for the scholar to analyse and dissect.

Latin, to which our little *Leaflet* is primarily devoted, remains, even in the brief and elementary contact with speech and literature of one of the greater and dominant Commonwealths of the past—remains, I say, one of the more widely practiced objects of scholarship, and I have deemed these general, though earnest and decidedly personal utterances, not unfit to usher in a new year of the *Leaflet*.

E G SIHLER,
New York University.

September 18, 1904.



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